



CORRELATION BETWEEN SKAND GRAHA AND CEREBRAL PALSY-A REVIEW:

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INTRODUCTION

Among the *Ashtanga* Ayurveda, *Kaumarbhritya* is the one focuses on child care in particular. There includes a detailed description of children's ailments, as well as information on how to prevent them and how to treat them. *Graharoga* is the most neglected portion due to excess mythological explanation, difficulty in clinical understanding, diagnosis, severity, complication, and treatment is entirely different to routine disorder of children. *Graharogas* of *Kaumarbhritya* are different entities than *Grahabadha*. *Graharogas* are those entities which attack and seize the body. They affect a large number of neonates and pediatric age group. Their progression in the human body is quite quick, and they have a high fatality rate. In certain cases, they endanger the lives of the children who are impacted. Disease caused by unidentified factors are termed as idiopathic in modern science but *Balagraha*, *Jataharnis*, *Matrikas*, *Adibalprivritta* and *Janambalprivritta*, etc. Disorders are associated with goddesses, earlier birth sins, and evil deeds in our daily lives in our classics. *Grahas* afflict children for worship if the wet nurse and mother engaged in previously forbidden activities, are unhygienic, and do not behave in an auspicious manner, or if the children themselves are terrified, excited, terrorized, and beaten. The oldest literature we have is the *Vedas*, which clearly describe *grahaas* as a source of sickness. The *Rig-veda* first mentions bhutas as a threat to the fetus and infant. The word *grahi*, according to *Acharya Sayana*, means "to hurt the infant." *Mahabharata* explained the morphology of the *grahas* with their physical character and symptoms of *grahas*. *Varahamihira* explains the effect of worshipping the *grahas*. A More Significant contribution was given by *Agnipurana* which explains 38 *Grahas* attacking from the first day to 17 years of life is explained. *Markandeya Purana* explains 16 demons out of which 8 are male and 8 are female. According to mythology Lord Shiva appointed 5 male and 7 female *Grahas* to care for and protect his son *Kartikeya*. *Skanda graha* is produced by Lord Shiva whereas *Skanda Apasmara* by *Agni*, *Naigamesa* by *Parvati*, and *Mukhamandika* and *Putana* by *Kartikeya*. *Acharya Charak* didn't mention any numbering and called them *asankhya*. *Bhavprakash* and *Susruta* described 9 *Grahas* to which *Vagbhata* and *Yogratnakara* added 3 more *Grahas*. 12 *Grahas* out of which 5 are said to be male *Grahas* and 7 are female *Grahas*. *Harit* described about only 8 *Grahas*.

Graha types according to Different Samhita

Sushruta explains predisposing factors, mode of onset, manifestation, management with general and specific *gunas* of *Graha* named –*Skanda*, *Skandapasmara*, *Shakuni*, *Revati*, *Putana*, *Andhaputana*, *Shitaputana*, *Mukhamandika*, and

Naigamesa. *Sushruta* cautioned that wounds are to be protected from *grahas* and a neonate shall be nursed like a wounded person. In *Uttara tantra* of *Sushruta Samhita*, a detailed description of *graha* is available. In *Astangasamgraha*, *Acharya Vagbhata* has added three more *grahas* named *Swagraha*, *Pitrigraha*, and *Shushkarevati*. Twelve *grahas* which have been classified as five male – *Skanda*, *Vishakha*, *Mesha*, *Swagraha*, *Pitrigraha* while five female *graha* which are seven – *Shakuni*, *Putana*, *Shitaputana*, *Andha Putana*, *Mukhamandika*, *Revati* and *ShushkaRevati*. *Vagbhata* has clarified that *Grahas* an attack for three purposes *Hinsa* (to victimize) *Archana* (to get worshipped) *Rati* (to combat the sexual urges). *Kashyap Samhita* gives more importance to all *Samhitas*. The first reference is in *sutra sthana* described vitiation of breast milk of wet nurse by *graha* like *Shakuni*, *Skanda*, *Shashthi* and *Putana*. However, description is incomplete due to the extinction of the manuscript. On consumption of such milk, child can suffer various features of *graha*. The second reference of *Balagraha* is in *Indriyas* than describe symptoms of an affected children with various *graha* like *Skanda*, *Skandapasmara*, *Pitriskanda*, *Pundarika*, *Revati*, *Shushkarevati*, *Shakuni*, *Mukhamandika*, *Putana* and *Naigamesa*. While third or final reference has been seen in *Chikitasasthana* about treatment of child affected by *Revati*, *Putana*, *Andhaputana*, *Shitaputana*, *Kataputana*, and *Mukhamandika* *grahas*. In *kalpasthana*, *Revati* with prime importance and has been mentioned with its twenty names. *Acharya Kashyapa* has described morphology, habitat and characters of *grahas* in *Revatikalpadhyaya* that *Grahas* are visible only to divine vision (*divyachakshu*). They are fond of *rakta*, *mamsa* and *ojas*. These are night wanderers. These dwell at water tanks (*Shitaputana*), ruined houses (*Putana*), cowsheds (*Mukhamandika*) and bases of the trees (*Pitrigraha*). *Jataharini* which attacks pregnant and fetus is highly contagious. These vitiate the breast milk of *dhatrī* too. In modern medical sciences, these *Grahas* are correlated with infectious agents which may be viruses, bacteria, fungi, or other microbes. Microbes can easily be infected due to a lack of hygienic environment, low immunity in children, and psychological misconduct in both children and mothers.

Etiology of Grahaavesha

The main reason for *grahaavesha* is not to follow the principles of hygiene mentioned in *swasthivritta*. Unhygienic conduct of mother or frightening of the child or where benedictory rites have not been performed the child is attacked by *graha* and child suffers from such imposed disease.

Pathogenesis

A *Graha* is said to enter the body unseen like an image in a mirror-like a transformation of heat, like the focusing of the rays in a lens or like the soul entering the body. One relayed to unhygienic conditions, violation of rule and regulation of lifestyle of child or mothers such as feeding in an unclean and broken vessel with unhealthy condition of surrounding environment. These sound the susceptibility for the precipitation of unhygienic environment together with less immunity of the child which can easily invite the infliction of microbes. Other reason includes excessive indulgence of child's wet nurse or mother in eating, sex, sleep, exercise, harmful activities and other unreligious conducts etc. *Vagbhata* has clarified that the colonies of *grahas* are innumerable which wander around the world in various shapes to attack the people for threefold purposes viz. victimize, to combat the sexual urges and worship.

Purvaroop

According to *Vagbhata Pratatrodanam* (Weeping) and *Jwara* (fever) are only two symptoms of *graha*.

Samanya Lakshan

When *graha* attack with an evil motto, the child becomes frightened, cries, loses consciousness grinds the teeth, hums, yawns, vomits froth or pus, passes loose motion with mucus and refuses to breastfeeds. He emits a fishy, bed bug-like or fleshy smell, thus producing various symptoms of infection of different systems of the body.

Samanya Chikitsa Sutra

The general line of management as mentioned earlier holds good for all *Graharogas* by giving priority to absolute hygiene and immunity of baby, mother/*dhatrī*, a physician is essential immunity besides symptomatic management. Different herbal combinations in the ancient classics towards *Pradeha*, *Parisechana*, *Lepa*, *Abhyanga*, *Bali*, *Snana*, *japa*, *Dhupana* and *Dharana* are mentioned with differentiation of the drugs as per varying *Graharogas*. *Daivavyapashraya chikitsa* includes *Mantrapryoga*, *Swasti vachana*, *Bali*, *Mangal homa*. Consumption of *Ghrītas* like *Astamangalaghrita*, *Sarvagraharoghaghrita*, *sarivasighrita* [and oil preparation like *Mahamasha* oil, *Jyotishmati* oil. Symptomatic treatment according to developed signs and symptoms.

MATERIALS AND METHODS

Data and information regarding the *Graharoga* in children collected from different Ayurveda Samhita and related texts, modern pediatrics books, ebooks, health magazines, news papers, various research articles from different journals, websites and references from the different kinds of textbooks on pediatric practice.

Skand Graha:

Skanda garah has been explained by almost all the authors who had discussed the *Graharogas* also holds another name '*kumara*'. He has been described as the one which is empowered with *Taposhakti*, *Tejashwi*, *Yashshvi* and *Balaadhara*. *Skanda* is the commander-in-chief of the army of *Devataas* and pierced with his weapon through the heart of *Raakshasi Krouncha* with

a single shot. He has an effulgent red body decked with garlands and red flowers. His body is smeared with red sandal paste and he receives all the energies produced by austerities. *Skanda Graha* is having *Teja*, *Swastha Shareera*, *Putra* of *Mahadeva*, *Agni* and *ganga*.

Chikitsa (Treatment)

As said before in general line of treatment absolute hygiene and immunity of the child is most important in *skandagraha* affiliated child. It can be divided in *daivvyapashraya* and *yuktivyapashraya chikitsa* mentioned below.

Sadhyasadyatva

If a child loses movement of eyes, develops an aversion to the breast, repeated attacks of unconsciousness throw-out the day and at night is incurable kind of possession as well as manifested of all the symptoms of affliction by evil spirits. A child who is suffering from faking of the hair, hateredness of eatables, feeble voice, discoloration, crying, smell of vultures coming out of the body, round nodules appearing on the stomach, elimination of faces, depression in the middle of the tongue and the palate becoming black.

Quadriplegic Cerebral Palsy

Cerebral palsy (CP) is a term used to describe a group of motor syndromes resulting from disorders of early brain development. It is caused by a broad group of developmental, genetic, metabolic, ischemic, infectious and other acquired aetiologies that produce a common group of neurologic phenotypes. Because of the substantial motor impairment of both extremities and the strong connection with mental retardation and seizures, spastic quadriplegia is the most severe form of CP. As a result of supranuclear bulbar palsies, swallowing difficulties are common, leading to aspiration pneumonia. Athetosis is common in children with spastic quadriparesis, and they may be classed as having mixed CP. Affected children are typically hypotonic, with poor head control and significant head lag, and over time develop greater variable tone, rigidity, and dystonia. Feeding may be challenging, and drooling and tongue thrust may be noticeable. Because the oropharyngeal muscle is implicated, speech is usually impacted. Speech may be nonexistent or slurred, and voice modulation may be poor.

DISCUSSION

Graharoga is well mentioned by different *Acharyas* in their samhitas. *Acharya charak*, *Sushruta*, *Vagbhata*, *Harita*, describes *graha* with its *Purvarupa*, *samanyalakshan*, *samnyachikitsa*. *Acharya Sushruta* and *Acharya Vagbhata* both described well *Skanda Graha* based on their etiology factors, treatment and preventions than other *Acharyas*. Their treatment protocol can be preventive prospectus and *rasayanabrihanchikitsa*. According to Ayurveda, children can suffer from *Graharogas* due to unhygienic conditions. So, maintain hygiene of mother/*dhatrī* and child during the antenatal, natal, postnatal period is main preventive aspect. *Dhoopan karma* can be used in *Kumaragara* or in labour room to prevent bacteria which lead to infections. As cerebral palsy has symptoms like poor head control, impaired all extremities, increased muscle tone and spasticity etc which has resemblance

with the symptoms of *sakandagraha*. It can be treated with *Daivavyapashraya* and *Yuktivyapashrya chikitsa* mentioned by *Acharyas*. In *Daivavyapashrya chikitsa*, main role is purity of mana which give happiness and stress-free life by various *Japa*, *Bali*, *Homa*, *Rakshavidhana*. In all *grahas*, there are features of *vatapredominancy (prakopa)* that's why treatment protocol should be *vaataghna* with various medicated ghee for *abhyanga* and *parisechana* treatments reduces increased muscle tone, improves muscle bulk and power in CP children .

CONCLUSION

The study highlights the efficacy of “Ayurveda” which is an ancient tradition, used in some parts of India. This ancient concept should be carefully evaluated in the light of modern medical science and can be utilized partially if found suitable.

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